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1930), which was the one most studied according to the evidence of Ibn Khaldūn (*Prolégomènes*, ii, 456); *al-Muḥkam fī Naḳṭ al-Maṣāḥif* has recently been edited in Damascus (1379/1960) by ʿIzzat Ḥasan.

Bibliography: *EI*[1], s.v. AL-DĀNĪ, by Moh. Ben Cheneb; Ḍabbī, no. 1185; Ibn Bashkuwāl, no. 873; Ibn Khayr, *Fahrasa*, index; Maḳḳarī, *Analectes*, i, 550; Yāḳūt, ii, 540; Ibn Farḥūn, *Dībādj*, Fez 1316, 191; Dhahabī, *Ḥuffāẓ*, iii, 316; Suyūṭī, *Ṭabaḳāt al-Ḥuffāẓ*, xiv, 5; Freytag, *Einleitung*, 386; Wüstenfeld, *Geschichtsschreiber*, 197; Amari, *Bibl. Ar. Sic.* ii, 579; Pons Boygues, *Ensayo*, no. 91; Nöldeke, etc., *Gesch. des Qorâns*, iii, 214 ff. (Ed.)

DĀNISHGĀH [see DJĀMIʿA].

DĀNISHMENDIDS, a Turcoman dynasty which reigned in northern Cappadocia from the last quarter of the 5th/11th century until 573/1178. The origins and first conquests of its founder, Amīr Dānishmend, are obscure. Appearing in Cappadocia during the years of anarchy which followed the death, in 781/1085, of the Saldjūḳid Sulaymān b. Kutlumīsh, he became involved in the events of the First Crusade. When historians became interested in him they resorted to legends or imagination to fill the gaps in their knowledge. But it was above all the epic romance of which he was made the hero that gave rise to an imbroglio of historical facts which is difficult to unravel. The oral epic tradition about Dānishmend was put into writing for the first time in 643/1245 by Mawlānā Ibn ʿAlāʾ; this first romance, now lost, was rewritten in 761/1360 by ʿĀrif ʿAlī. This romance which attributes to Dānishmend a legendary relationship with the famous epic heroes Abū Muslim and Sayyid Baṭṭāl and which is conceived as a sequel to the Romance of Sayyid Baṭṭāl, very soon gave rise to error through the fault of certain Ottoman historiographers who could not distinguish between historical truth and legend. The chief culprits were the historians of the 10th/16th century, ʿĀlī and Djenābī who, by treating the romance as a historical document, mingled legendary elements with history in their works. These errors which were to be repeated by historians in succeeding centuries, Ḳaramānī, Kātib Čelebī, Münedjdjim-bashī and Hezārfenn, have been reproduced in the works of orientalists who made use of these sources. Those scholars who attempted to determine which parts of the story were, in their view, in disagreement with historical data often succeeded only in further confusing the facts. When Dānishmend appears in the historians' account of the First Crusade he is already master of Sebastea, the Iris Valley with Eudoxias (Toḳat), Comana, Amasya, Neocaesarea where he resided, and Gangra; he controlled the route from Ankara to Caesarea, the towns of the Pontic coast paid him tribute, and his foraging parties laid waste the shores of the Black Sea, making incursions into Georgia and Armenia. Later he was to make a further conquest, Melitene, and it is in connexion with Ḳïlïdj Arslan b. Sulaymān's expedition against this town in 490/1096-1097 that Dānishmend is first mentioned in history. The sultan having laid siege to Melitene which was defended by the Armenian governor Gabriel, Dānishmend appeared on the scene and made peace between the opposing leaders. These events were interrupted by the capture of Nicaea by the Crusaders in 490/1097. In the summer of the same year Dānishmend, together with the other Turkish amīrs, took part in the harassing attacks to which the Crusaders were to be subjected throughout their march across Anatolia. But soon afterwards an important occurence was to bring him into prominence: in Ramaḍān 493/July 1100 one of the most eminent of the Crusaders' leaders, Bohemund of Antioch, when going to the help of Melitene which was besieged by Dānishmend, fell into the hands of the amīr who imprisoned him in the fortress of Neocaesarea. The following year the Franco-Lombard Crusade coming to the rescue of Bohemund took the Cappadocia route and was defeated by Dānishmend. In September of that year the amīr took part in the massacre of the Crusade's last army, made up of contingents from Aquitaine and Bavaria, which was wiped out near Heraclea in Cappadocia. A year later, Dānishmend entered Melitene after a siege lasting for three years and, by his generosity, won the praise of a population made up of different races and creeds. In Shaʿbān 496/May 1103 the amīr freed Bohemund with whom he had concluded an alliance against their common enemies, Byzantine and Saldjūḳid. But the death of Dānishmend which took place in the year 497/1104 prevented Bohemund from reaping the benefits of this alliance and allowed Ḳïlïdj Arslan to take part of his rival's territory, as well as the town of Melitene. Dānishmend's eldest son, Amīr Ghāzī, succeeded his father. Intervening in the dynastic struggles which divided the sons of Ḳïlïdj Arslan who had died in 500/1107, he helped his son-in-law Masʿūd in 510/1116 to take Ḳonya. Then, in alliance with Tughrul Arslan, prince of Melitene, and his *atabek* Balak, in 514/1120 he defeated the amīr of Erzindjān, Ibn Mengüdjek, and his ally the duke of Trebizond; but he set free his prisoner Ibn Mengüdjek who was also his son-in-law, an act which was a source of dissension between the allies. In 518/1124, on the death of Balak, Amīr Ghāzī recaptured Melitene. Intervening in the war then being waged between Masʿūd and his brother Malik ʿArab, prince of Ankara and Ḳaṣṭamonu, he defeated the latter and in 521/1127 captured Caesarea and Ankara from him. ʿArab appealed for help to Byzantium, but Amīr Ghāzī also took Gangra and Ḳaṣṭamonu and imposed his authority over Cappadocia. In 523/1129, on the death of the Armenian prince Thoros, Amīr Ghāzī intervened in Cilicia, in the following year defeated Bohemund II of Antioch, brought the Armenian prince Leon into subjection and ravaged the Count of Edessa's lands. He then had to turn against John Comnenus who in 527/1132 took Ḳaṣṭamonu from him. Amīr Ghāzī who had given refuge to Isaac Comnenus, then revolted against his brother, and recaptured the town in the following year. In reward for his victories over the Christians the caliph al-Mustarshid and the sultan Sandjār granted him the title of Malik, but when the envoys reached Melitene they found the amīr on his deathbed and it was his son Muḥammad who was invested in his place, in 528/1134. John Comnenus at once resumed hostilities and, in 529/1135, recaptured Ḳaṣṭamonu and Gangra, but these two towns fell once more into the hands of the Turks as soon as the Emperor had withdrawn. The reign of Malik Muḥammad is marked by a series of unsuccessful attempts by John Comnenus, in both Cilicia and the pontic region at different times, to recapture the strongholds which had been taken by the Dānishmendids, as well as by the amīr's inroads into the territories of the count of Marʿash. In 536/1142, Malik Muḥammad died at Caesarea which he had rebuilt and where he had resided. It was his brother Yaghïbasan, governor of Sebastea, who proclaimed

himself amīr at the expense of his nephew Dhu 'l-Nūn, and who married the dead man's widow. By thus usurping power, the new amīr caused the break up of the amīrate which was to lead to the fall of the dynasty; while Dhu 'l-Nūn seized Caesarea, Yaghībasan's brother ʿAyn al-Dawla made himself master of Elbistān and then of Melitene. Henceforth there were three rival branches whose interests were sometimes upheld, sometimes opposed by the Saldjūḳids. However the dynasty survived while Yaghībasan lived, in spite of his continual wars with his father-in-law Masʿūd and subsequently, with his brother-in-law Ḳilidj Arslan II. The emperor Manuel who had at first allied himself with the Saldjūḳids as a means of preventing the Dānishmendids' incursions into Byzantine territory, in 553/1158 took Yaghlbasan's side against Ḳilidj Arslan II and imposed his authority over Dhu 'l-Nūn. The following year marks the opening of hostilities between Ḳilidj Arslan and Manuel, while at the same time war flared up between the rival dynasties as a result of Yaghībasan's abduction of Ḳilidj Arslan's fiancée, the daughter of the Ṣalṭuḳid amīr of Erzurūm, who was married to Dhu 'l-Nūn. But the death of Yaghlbasan in 559/1164 gave rise to dynastic quarrels which provided Ḳilidj Arslan with his opportunity to destroy the amīrate. Yaghībasan's widow married Dhu 'l-Nūn's nephew—Ismāʿīl b. Ibrāhīm, aged sixteen, and proclaimed him amīr. In order to protect the interests of Dhu 'l-Nūn, against whom he was afterwards to turn, Ḳilidj Arslan invaded the Dānishmendids' territories. In 567/1172, as a result of a palace revolution during which Ismāʿīl and his wife perished, Dhu 'l-Nūn was called to Sebastea and proclaimed amīr. He was at once attacked by Ḳilidj Arslan, and appealed for help to his father-in-law Nūr al-Dīn, *atabek* of Damascus, whose intervention compelled Ḳilidj Arslan to hand back the territories he had taken from Dhu 'l-Nūn. Nūr al-Dīn withdrew, leaving a relief garrison in Sebastea. But Nūr al-Dīn died in 569/1174 and Ḳilidj Arslan at once seized Sebastea, the Iris valley with Toḳat and Comana, then Amasya, and proceeded to lay siege to Neocaesarea. Dhu l'-Nūn appealed for help to Manuel. In spite of the emperor's efforts the Byzantines were defeated, the Saldjūḳids took possession of Neocaesarea, and Dhu 'l-Nūn was put to death by poison on Ḳilidj Arslan's orders in 570/1175. In the surviving Melitene branch discord reigned among the three sons of Dhu 'l-Ḳarnayn b. ʿAyn al-Dawla, who had died in 557/1162. The eldest, Naṣr al-Dīn Muḥammad, was dethroned in 565/1170 in favour of his brother Fakhr al-Dīn Ḳāsim; but the latter, who was barely fifteen years old, was killed in a riding accident on his wedding day; and it was from the third brother, Afridūn, that Naṣr al-Dīn Muḥammad took back the town in 570/1175 and reigned for three years under Ḳilidj Arslan's suzerainty. But in 573/1178 the Saldjūḳid occupied Melitene, and so came the end of the Dānishmendids. According to Ibn Bībī, Yaghībasan's three sons Muẓaffar al-Dīn Mahmūd, Ẓahīr al-Dīn Ili and Badr al-Dīn Yūsuf entered the Saldjūḳids' service and helped Ghiyāth al-Dīn Kaykhūsraw I to regain his throne; in gratitude the monarch rewarded them by giving them important positions and restoring some of their possessions (cf. *al-Awāmir al-ʿAlāʾiyye*, Ankara 1956, 76 ff.).

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DĀNIYA, Span. Denia, capital of the north-eastern district of the province of Alicante, the most southerly of the three present-day provinces which used to make up the ancient kingdom of Valencia (Castellon de la Plana, Valencia, Alicante). This town of 50,000 inhabitants is situated at the south-east tip of the Gulf of Valencia (Sinus Sucronensis), north of the mountain Mongó (in Arabic Djabal Ḳāʿūn) which is 2,190 feet high. Because of its good harbour, north-west of the ancient Promontorium Artemesium, Ferrarium or Tenebrium (to-day Cabo de S. Antonio, S. Martin or de la Nao), Denia was an ancient foundation of the Phocians (of Massilia/Marseilles or of Emporium Ampurias) in the sixth century A.D., and was first called τὸ Ἡμεροσκοπεῖον (Strabo), Hemeroscopium, "the watch of the day"; then, because of the famous temple of Artemis of Ephesus erected on the castle hill, Artemisium; in Roman times this became Dianium (the city of Diana) which later gave the Arabic Dāniya (with the *imāla* Dāniya) and finally became Denia in Spanish. Although allied to the Romans, it was nevertheless spared by the Carthaginians since it was a Greek colony. Cato achieved a victory over the Spanish in the neighbourhood of this town before 195. The liberator of Spain, Sertorius, found his last point of support there, as well as a powerful naval base; according to the most likely evidence it was there that he was assassinated in 73. Caesar punished the town because it sided with Pompey (Dianium Stipendiarium); under the Roman Empire it became nevertheless an extremely flourishing municipality, as can be seen from the excavations that have been made there. It soon became Christian, and in the 7th century a bishopric was created there, four of whose prelates took part in the councils of Toledo. It possesses a fragment of the Paleo-Christian tomb of Severina in mosaic and other much more primitive remains which testify to its new faith. But it was under Arab domination, after the country had been conquered by Ṭāriḳ in 94/713, that it reached its highest stage of development (50,000 inhabitants, as it has to-day). On the other hand, we know almost nothing about the period of the migration of the peoples and the Goths. Denia began to play a certain part in the rebellions against ʿAbd al-Raḥmān I, but this part became considerably greater after the fall of the Caliphate in 403/1013, when the ʿĀmirid Abu 'l-Djaysh Mudjāhid, [*q.v.*] a manumitted slave of ʿAbd al-Raḥmān b. al-Manṣūr (called in western sources Musett or Mugeto), at first with the assistance of the learned co-regent (*khalīfa*), al-Muʿayṭī (405-21/1015-30), took possession of Denia and the Balearic Islands [see MAYURḲA] (405-36/1014-1045) and succeeded in surpassing the other *Reyes de Taifas* in learning and wealth. He surrounded himself with scholars and